

16  
TWO TREA-  
TISES.

*I. Of the nature and practise of  
repentance.*

*II. Of the combate of the flesh  
and spirite.*

*Perkins (11)*

*K.*  
A second Edition corrected.



*and by m. John*  
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## To the Reader whosoever.



OD hath bestowed on vs great prosperitie & peace with plen-  
tie of all temporall blessings  
that heart can wish for many  
yeres in this land.

Prosperitie abused hath beene  
the occasion of many grievous sinnes against the  
first and second table: specially of Atheisme, neg-  
lect of Gods worship, contempt of the word, profa-  
natio of the Sabbath, abuse of the sacraments &c.

These & such like sinnes haue long called down  
for iudgements from heaven upon us: and the ra-  
ther, because the preaching of the word hath little  
prevaile to bring vs to any amendment of life.

Whereupon God hath now begun to cause his  
iudgements to seaze upon vs, specially by plague  
& pestilence: & that even in the very principal  
part of this land: whereby he himselfe doeth (as  
Iob saith) round us in the care, and preach repen-  
tance to vs.

Iob. 36.  
15.

Wherefore it stands vs now in hand if ever, to  
looke about vs: & if we have not repented to be-  
gin to repent: if we have in former time repen-  
ted, to doe it more earnestly.

If so be that we shal hardē our harts both against  
his word & iudgemēts, & put farr frō us the evill  
day: undoubtedly we must needs looke for iudge-

ments far more terrible then ever we felt as yet; if not eternall destruction. Let vs be advised by the old world, who made light of Noahs warning, & were drowned in the flood: by Lots sons in law, who tooke their fathers counsell for mockage and were burnt with fire & brimstone from heaven: by the foolish virgines, who were sleeping when they should haue beene furnishing their lampes, and were shut from the mariage of the lambe.

And to direct thee somewhat in the practise of repentance, I haue penned this small treatise: vse it for thy benefite, and see thou be a doer of it: unlesse thou wilt be a wilfull murderer and shed the blood of thine owne soule.

And whereas there haue bene published heretofore in English two sermons of Repentance, one by M. Bradford Martyr, the other by M. Arthur Dent: sermons indeed which haue done much good: my meaning is not to adde thereunto, or to teach any other doctrine, but only to renew and reuiue the memorie of that which they haue taught.

Neither let it trouble thee that the principall diuines of this age, whome in this treatise I follow, may seeme to be at difference in treating of repentance. For some make it a fruite of faith containing two parts, mortification, and *viuification*: some make faith a part of it, by diuiding it into contrition, faith, new obedience: some make it allone with regeneration. The difference

*Melan-  
thon lo-  
cis comm.*

*Calvin.  
inst. lib. 3.  
3. par. 9.*

is not in the substance of doctrine, but in the logical manner of handling it. And the difference of handling ariseth of the diuers acception of repentance. It is taken two waies, generally & particular<sup>Repentance is generally taken.</sup>ly. Generally for the whole conversion of a sinner, and so it may containe contrition, faith, new obedience under it, and be confounded with regeneration. It is taken particularly for the renovation of the life, and he behaviour: and so it is a fruite of faith. And this onely sense doe I follow in this treatise.

I have added hereto a few lines of the combate betweene the flesh and the spirite: because repentance and this combate are icyned together, and the one is not practised without the other, as appeares by resolving P. salme 51.

*Spirit.* Haue mercy on me, O God, according <sup>vers. 1.</sup> to thy louing kindnesse

*Flesh.* Tea, but this thine adulterie comprehendes infinite sinnes: therefore looke for no pardon.

*Spirit.* According to the multitude of thy compassions put away mine iniquities.

*Flesh.* This sinne hath taken such deepe place in thee, that it will be hardly pardoned.

*Spirit.* Wash me thoroughly from mine iniquities, <sup>vers. 2.</sup> and cleanse me from my sinne.

*Flesh.* Thy speciall trespass is against man.

verf. 4.

*Spirit.* Against thee, against thee, onely haue I sinned.

*Flesh.* Except this one sinne, thy life is vnblameable.

verf. 5.

*Spirit.* Behold I was borne in iniquitie, &c.

*Tea,* the best mā that is in the practise of godlines often appeares to be unlike him selfe: & the cause is this spiritual cōbat. The flesh otherwhiles makes him waile & mourne & go drooping: presently after the spirit puts into him (as wee say) the heart of gresse, & makes him triumph against the flesh, the devill, the world. Moses was couragi-

Exod. 14.  
13.

Num. 20.

11, 12.

Iob. 1.

21. & 3. 1.

Psal. 6. 1.

8. & 10.

17. & 41.

9, 10, 11.

ous at the red sea; but hee failed at the waters of strife. Iob first praiseth God, & after blasphemeth. David is often fainting in miserie, yet by and by revived. Wherefore there is good cause why the consideration of repentance and the combat should go together: that no man, after he hath begun to repent might dreame of ease to his flesh; as though we should go to heaue in beds of downe: but rather that we might be resolved, that when we begin to doe any thing pleasing vnto God, then we must looke for nothing but continuall molestations from our vile and wicked natures.

which repen-  
tance and the  
combat shoul  
go together.

Written Anno 1593. the 17. of November,  
which is the Coronation day of our dread Soue-  
raigne Queene ELIZABETH, whose raigne  
God long continue.

20 MA 59

William Perkins.



## CAP. I.

*what Repentance is.*



Repentance is a worke of grace arising of a godly sorrowe: whereby a man turnes from all his sinnes unto God, and brings forth fruits worthy amendment of life.

I call Repentance a worke: because it seems not to be a qualitie, or vertue, or habit: but an action of a repentant sinner. Which appeares by the sermons of the Prophets and Apostles, which runne in this tenour, *Repent, turne to God, amend your lives, &c.* Whereby they intimate, that Repentance is a worke to be done.

Againe, Repentance is not every kinde of worke, but a worke of grace; because it can not be practised of any, but of such as be in the estate of grace. Reasons are these. I. No man can repēt, unlesse he first hate sinne, & love righteousness; & none can hate sinne, unlesse he be sanctified; & he that is sanctified is iustified: & he that is iustified must needs haue that faith which unites him

to Christ, and makes him bone of his bone, and flesh of his flesh. Wherefore hee that repentes is iustified and sanctified, and made a member of Christ by faith. II. He that turnes to God must first of all be turned of God: and after that wee are turned, then we repent. *Surely after I was converted I repented: and after that I was instructed I smote upon my thigh: I was ashamed, yea, even confounded, because I did beare the reproch of my youth.*

*Ier. 31. 19.*

Some may object, that repentance goes before all grace, because it is first preached. The first sermon that ever was made was of repentance preached by God himselfe in paradise to our first parents. And euer since the sermons of all the Prophets and Apostles, and of all faithfull ministers haue had repentance for their beginning and scope. The answer hereto may be this. If we respect the order of nature, there be other graces of God which goe before repentance: because a mans conscience must in some part be settled touching his reconciliation with God in Christ, before hee can begin to repent. Wherefore iustification and sanctification in order of nature go before repentance. But if wee respect time, grace and repentance are both together. So soone as there is life so soone it is holie; and so soone as a man is regenerate, so soone he repents.

*they are not  
before  
repentance by  
order of nature,  
but not in  
regard of time.*



repents. If we respect the outward manifestation of these twaine, repentance goes before all other graces: because it first of all appears outwardly. *Repentance appears outwardly before other graces*  
 Regeneration is like the sap of the tree that lies hid within the barke: repentance is like the bud that speedily shews it selfe, before either blossom, leafe, or fruit appeare: yea, all other graces of the heart which are needefull to saluation, are made manifest by repentance. And for this cause Repentance (as I take it) is first preached.

I adde further, that repentance riseth of a godly sorow in the heart, as Paul teacheth. *Godly sorow causeth repentance vnto saluation neuer to be repented of.* It is called a godly sorow, or a sorow according to God, that it may be distinguished from worldly sorow: which is a griefe arising of the apprehension of the wrath of God and other miseries, as feare of men, losse of good name, calamities in goods and other things, which in this life follow as punishments of sinne: whereas the godly sorow causeth *griefe for sinne, because it is sinne.* And it makes any man, in whome it is, to be of this disposition and mind, that if there were no conscience to accuse, no diuell to terrifie, no iudge to arraigne and condemne, no hell to torment, yet he would be humbled and brought on his knees for his sinnes, because he hath offended a loving, mercifull, and long suffering God.

Further



Further I say, that repentance stands in turning again to God. Man at the first was made a goodly creature in the image of God hauing fellowship with him, wherby he dwelt in God & God in him. By sinne there is a partitiō made betwene God and man: who is alienated and estraunged from God, and is become the child of wrath, a firebrand of hell, the p̄odigall child going from his father into a farre country, the straying, nay the lost sheepe. Nowe when men haue grace to repent, then they begin to renew this fellowship, and turne againe to God. And the very essence or nature of repentance consists in this turning. Which Paul doth seeme to intimate, when he saith, *That he shewed both to Iew & Gentile, that they should repent and turne to God, & doe works worthe amendment of life.* In which wordes he sets down vnto vs a full descriptiō of repentance.

Isa. 59. 2.

Eph. 4. 18.

Act. 26. 20

Againe I say, that repentance is a turning from sinne, because it doth not abolish or chaunge the substance of bodie or soule, or any of the faculties thereof either in whole or part: but onely rectifie and amend them by remoouing the corruption. It turnes the sadnesse of melanchollie to godly sorow, choller to good zeale, softnesse of nature to meekenes of spirit, madnesse and lightnesse to christian mirth: it reformes euery man according to his naturall constitution, not abolishing

shing it but redressing the faults of it.

Further I put downe, that repentance is a turning from all sinne to God, that I may exclude many false turnings. The first, when a mā turnes from God to sinne: as when one of a protestant becomes a papist, an Arrian, a Familist. The second, when a man turnes from one sinne to another. As when the riotous person leaues his prodigalitie, and giues himselfe to the practise of couetousnesse: this can be no repentance: because it is a going from one extreame to another, whereas repentance is to leaue the extreames & keepe the meane. The third is, not when a man turnes from sinne, but sinne turnes from him and leaues him. As when the drunkard leaues drunkennes, because his stomacke is decayed: the fornicatour his vncleannes, because the strength of nature failes him: the quareller his fighting, because he is maimed on legge or arme. The last is, when men turn frō many sins, but wil not turn frō al. As Herod did many things at the aduertisement of Iohn Baptist, but could not be brought to leaue incest, in hauing his brother Philips wife. This repentance is nothing. For as he which is truly regenerate, is wholly in bodie, soule, and spirit regenerate: so he which truly repents, turnes from all sinne, and turnes wholly to God.

Neither is this to trouble any, that they can  
Neither

not know all their finnes: for sound repentance for one speciall sinne brings with it repentance of all sinne. And as God requires particular repentance for knowne finnes, so he accepts a generall repentance for such as be vnknowne.

To proceed further, the conuersion of a sinner in repentance, hath three parts. The first, a purpose and resolution in the minde: the second, an inclination in the will and affections: the third, an indeauour in life and conuersation, to abandon and leaue all his former finnes, and to imploy himselfe in obedience to Gods cōmandements.

Lastly, this repentance must bring forth fruits worthe amendment of life: because it can not be knowne to be sincere, vnlesse it bring forth fruit.

Isa. 61. 3. Repentant sinners are *trees of righteousness* of Gods owne planting: and they grow by the waters that *flow out of the sanctuarie*, and therefore they must beare fruit that may *serue for meat, & lease for medicine*: otherwise the axe of Gods iudgement is laid to their roots to stocke the vp.

C A P. 2.

*Of the causes of Repentance.*

2. Tim. 2. 25.  
The principall cause of Repentance is the Spirit of God, as Paul saith, *Instructing the with meekenes that are contrarie minded, proouing if God at any time will giue them repentance.* And Ieremie, *Conuert thou me, and I shall be*

be

be conuerted.

The instrument of the holy Ghost in working repentance, is the ministerie of the Gospel onely, and not the Law. Reasons hercof are these. I. <sup>Repentance is wrought by preaching of the Gospel onely, not by Law.</sup> Faith is ingendered by the preaching not of the Law, but of the Gospel, as Paul saith, *The Gospel is the power of God to saluation to all that beleue* <sup>Rom. 1. 8.</sup> *from faith to faith*: therefore repentance which followes faith as a fruit thereof, must needs come by the preaching of the Gospel onely. II. The Lawe is the *ministerie of death and damnation*: because it shewes a man his wretched estate; but shewes him no remedie: therefore it can not be an instrumentall cause of that repentance which is effectuell to saluation. III. The doctrine of repentance is a part of the Gospel: which appears in this, that the preaching of repentance, and the preaching of the Gospel are put one for an other. And our Sauour Christ diuides the Gospel into two parts: the preaching of repentance, & remission of sinnes in his name. <sup>Lue. 9. 6. cum Mar. 6. 12.</sup> IV. That part of the word which workes repentance, must reueale the nature of it, & set out the promise of life which belōgs vnto it. But the law neither reueales faith nor repentance: this is a proper worke of the Gospel. If it be said, that the law is a schoolemaster to bring vs to Christ, the answer is, it brings men to Christ not by teaching

*urgendo  
non allici-  
endo.*

ching the way, or by alluring them : but by forcing and vrging them.

Neither doe we abolish the law, in ascribing the worke of repentance to the Gospell onely :

*I saw an occasi-  
on of repentance  
but not a cause.* for though it be no cause, yet is it *an occasion* of true repentance. Because it represents vnto the eye of the soule our damnable estate, and smites the conscience with dolefull terrours and feares, which though they be no tokens of grace (for they are in their owne nature the very gates and the downe-fall to the pit of hell) yet they are certain occasions of receiuing grace. The phisitian is otherwhiles constrained to recouer the health of his patient by casting him into some fits of an ague. So man, because he is deadly sicke of the disease of sinne, must be cast into some fits of Legall terrours by the ministerie of the law, that he may recouer his former estate, and come to life euerlasting.

Repentance also is furthered by calamities, which in this case often come in the roome and stead of the law. Iosephs brethren, when they were in distresse in Egypt said one to another, *wee haue verily sinned against our brother in*

Gen. 42. *that we saw the anguish of his soule when he besought vs, and we would not heare him, therefore is this trouble come upon vs.* And the Lord saith

Ose. 5. 15. *in Oseah, I will goe and returne to my place till they*

they acknowledge their fault and seeke me; in their affliction will they seeke mee diligently. And, The Israelites say, my soule had them (namely afflictions) in remembrance, and is humbled in me. Example of Manasses. And when he was in tribulation, he praied to the Lord his God, and humbled himselfe greatly. And Dauid saith, It is good for me that I haue bene afflicted, that I might learne thy statutes.

Lam. 3. 20.

2. Chr. 33.

12.

Psal. 119.

71.

C A P. 3.

*How Repentance is wrought.*

**R**epentance is wrought in the heart by certaine steppes and degrees. First of all a man must haue knowledge of foure thinges, namely of the Law of God, of sin against the law, of the guilt of sinne, & of the iudgement of God against sinne, which is the eternall wrath of God.

Then in the second place must follow the *Application* of the former knowledge to a mans owne person by the worke of the conscience assisted by the Holy Ghost, which for that cause is called the *spirit of bondage*: and this application is made in a forme of reasoning, called a practi-  
call syllogisme, on this manner:

Rom 8. 15.

*The breaker of the law is guiltie of eternall death, saith the minde:*

*But I am a breaker of the law of God, saith the conscience as a witnes and an accuser.*

*Therefore*



*Therefore I am guiltie of eternall death, saith the same conscience as a iudge.*

Thirdly from this application thus made; ariseth feare and sorrow in respect of Gods iudgements against sinne, commonly called the *sting* A.C. 2. 38. *of the conscience, or penitence and the compunction of heart.*

Now this compunction, vnlesse it be delaid by the comforts of the Gospell, brings men to desperation and to eternall damnation: Therefore he that will repent to life euerlasting must goe foure steppes further. First, hee must haue *knowledge* of the Gospell, and enter into a serious consideration of the mercie of God therein reuealed. Then must follow the *application* of the former knowledge by the conscience, renewed & assisted by the spirit of adoptiō, on this maner:

*He that is guiltie of eternall death, if he denie himselfe, and put his affiance on the death of Christ, shall haue righteousness and life eternall, saith the minde inlightned by the knowledge of the Gospell:*

*But I beeing guiltie of eternall death, denie my selfe and put all mine affiance in the death of Christ, saith the conscience renewed by the spirit of adoption:*

*Therefore I shall haue righteousness and life euerlasting by Christ.*

Thirdly



Thirdly after this application there followes *ioy* and *sorow*: *ioy*, because a mans sinnes are pardoned in Christ: *sorow*, because a man by his sinnes hath displeased him which hath bin so lo-ving and mercifull a God vnto him.

Lastly after this godly sorrow follows *Repentance*, called a Transmutation or turning of the minde, whereby a man determines and resolves with himselfe to sinne no more as he hath done, but to liue in newnes of life.

## CAP. 4.

*Of the parts of Repentance.*

**R**epentance hath two parts • Mortification, and Rising to newnes of life.

Mortification is the first part of repentance which concernes turning from sinne.

Men turne from sinne, when they do not onely abstaine from actuall sinne, but also vse all meanes whereby they may both weaken and suppress the corruption of nature. Chirurgeons, whē they must cut off any part of the bodie, vse to lay plaisters to it, to mortifie it; that being without sense and feeling, it may be cut off with lesse paine. In the same manner, we are to vse all helpes and remedies prescribed in the worde, which serue to weaken or kil sinne, that in death it may be abolished.

And it must not seeme strange that I say we must vse meanes to mortifie our owne sinnes. For, howsoever by nature we can not doe any thing acceptable to God, yet being quickned and mooued by the holy Ghost, we stirre & mooue our selues to doe that which is truly good. And therefore repentant sinners haue grace in them, whereby they mortifie their owne sinnes. Paul saith, *I beat downe my bodie and bring it in subiection.* And, *They which are Christs* haue crucified *the flesh with the affections and the lusts thereof.* And, *Mortifie therefore your earthly members, fornication, uncleannes, the inordinate affection, euill concupiscence, and couetousnesse.* And, *If any man purge himselfe from these, he shall be a vessell unto honour.* And S. Iohn saith, *Euery one which hath this hope in him, purgeth himselfe, euen as he is pure.* And, *He which is begotten of God preserveth himselfe, and the wicked one toucheth him not.*

Mortification hath three parts. A purpose in minde, an inclination in will, and an indeauour in life and conuersation to leaue all sinne.

Rising to newnesse of life, is the second part of repentance concerning sincere obedience to God.

And it hath also three parts. The two first are a resolution in the mind, & an inclination or lust  
in

in the will to obey God in all things. Barnabas exhorts them of Antiochia, *that with purpose of heart they would cleave unto the Lord.* Examples of both these are many in Scriptures. Of Ioshua. *If it seeme euill vnto you to serue the Lord, chuse you this day whome yee will serue, whether the gods which your fathers serued, or the gods of the Amorites, &c. but I and my household will serue the Lord.* Of Dauid, *O Lord, thou art my portion, I haue determind to keepe thy commandements.* And, *I haue sworn, and will performe it, that I will keepe thy righteous iudgements.* And, *when thou saidst, Seeke my face, mine heart answered vnto thee, O Lord I will seeke thy face.* And, *I haue applied mine heart to fulfill thy statutes alwaies euen to the ende.*

Act. 11. 23.

Iosh. 24. 15.

Psal. 119.

57.

v. 105.

Psal. 27. 8.

Psal. 119.

112.

The third part, is an indeauour in life and conuersation to obey God. Example of Paul. *And herein I take paines to haue alwaies a cleare conscience towards God and towards men.* Of Dauid. *I haue respect vnto all thy commandements.* And, *I haue chosen the way of truth, and thy iudgements haue I laide before me.* And, *I haue cleaued to thy testimonies.* And, *Direct me in the path of thy commandements: for therein is my delight.*

Act. 24. 16.

Psal. 119.

6.

v. 30.

31.

35.

No man must here thinke, that a repentant sinner fulfills the law in his obedience: for their

best workes are faultie before God. And whereas the faithfull in scriptures are said to be perfect: wee must knowe that there be two degrees of perfection: perfection in substance, and perfection in the highest degree. Perfection in substance is, when a man doth sincerely indeauour to performe perfect obedience to God, not in some but in all his commaundements. And this is the onely perfection that any man can haue in this life. A Christian mans perfectiō is to bewaile his imperfection: his obedience more consists in the goodwill then in the worke, and is more to be measured by the affection, then by the effect.

## C A P. 5.

*Of the degrees of Repentance.*

**R**epentance hath two degrees. It is either ordinarie or extraordinarie.

Ordinarie repentance is that which euery Christian is to performe euery day: for as men fall daily either more or lesse: so the graces of God are proportionally weakened day by day. Wherefore the continuall reparation thereof must be made by a daily renewing of repentance. A Christian man is the temple & house of Gods spirit: he must therefore once a day sweepe it, that it may be fit to entertaine so worthie a guest.

Extraordinarie repentance is the same in nature with the former: it differs onely from it in degree

degree and measure of grace.

And this is to be put in practise, when men fall into any enormous, capitall, or grieuous offences; whereby they doe very grieuously wound their owne consciences, and giue great offence to the Church. Of this sort was the repentance of Peter when he went forth and wept bitterly: and Dauids repentance, after that he had committed adulterie and murdered Vriah.

C A P. 6.

*Of the persons which must repent.*

**M**EN be of two sorts: the naturall man, and the regenerate. Repentance is needefull for both. For the naturall man, that he may be brought from his sinnes, and the Image of God renewed in him. Some may say, that many natural men liue ciuilly, abstaining from all outragious behaviour, and therefore need no repentance. I grant indeede they doe so: yet repentance must goe withall. For ciuill life without grace in Christ, is nothing else in Gods sight, but a beautifull abomination. The Pharises were ciuill, yet Christ saith of them, *Except your righteousness exceede the righteousness of the Scribes and Pharises, yee shall not see the kingdome of heauen.* Repentance is also required in the regenerate: because they haue many vnknowne and priuie corruptions

in the, which must be mortified : & otherwhiles they fall grievously : and therefore that they may rise againe, they must be daily practised in the spirituall exercises of repentance.

## CAP. 7.

*Of the practise of Repentance.*

**I**N the practise of Repentance foure speciall duties are required. The first is a diligent and serious examination of the conscience by the Lawes and commandements of God, for all manner of sinnes both original and actual. Example of the children of Israel. *wherefore is the living man sorrowfull? man suffereth for his sinne: let us search and trie our waies, and turne againe to the Lord.* Of Dauid. *I considered my waies, and turned my feete to thy testimonies.*

Lam. 3.

39.40.

Ps. 119.

59.

Touching Originall sinne, this must be well remembred, that one man hath not one part onely of originall sinne, and another man an other: one man this corruption, another that : but every man as he receiued from Adam the whole nature of man : so also he receiued originall sinne wholly. And therefore every man, (not one excepted, sauing Christ who was extraordinarily sanctified by the holy Ghost in the wombe of the virgin) hath in him from his parents the corruption and seede of all sinne, which is a naturall disposition and pronesse to commit any sinne what-

whatsoever. Take a viewe and consider all the horrible finnes that be practised in any part of the world, either against the first or second table: whatsoever they are, the spawne and seede of the all is euen in that man that is thought to be best disposed by nature. Some may say, that experience shewes the contrarie; because among men that want all maner of religion some are more ciuill and orderly: some againe more lewdly disposed. I answer, that this comes to passe, not because some men are by nature lesse wicked then others: but because God, by his prouidence doth limit and restraîne mens corruption more or lesse, which he doth for the good of mankind. For if men might be wholly left to themselues, corruption would so exceedingly breake out into all maner of finnes, that there should be no liuing in the world.

In examination of actuall finnes, three rules must be followed. The first, that we must search out not onely our grosse finnes, but euē the very thoughts of our hearts. For repentāce is not onely a change of the speach, apparell, and outward behauiour, but also of the inwarde and secret thoughts of the heart. Therefore the Prophet Ioel bids the Iewes *rend their hearts and not their garmētts*: & Paul tells the Ephes. that they must be *renued in the spirit of their minds*: & Peter bids

Ioel 2.13

Eph. 4.23



Act. 8. 22. Magus to repent & pray God *that the thought of his heart may be forgiven him.* The second, that the very circumstances of finnes done must be considered; as the time when, the place where, and the manner how; as namely whether they were done of ignorance, or knoweledge, of weakenes, or presumption, or obstinate malice. Thirdly in examination it is very meet and convenient, that we passe through all the commandments of the Morall law, laying them as most absolute rules to our hearts and liues; and by this meanes we shall be able to make large bills and Catalogues of all our finnes, euen from the very cradle to any part of our age following, as the seruants of God haue alwaies done. Thus it will come to passe, that we shall plainly see our wretched estate, and acknowledge that our finnes be in number as the haire of our head, and as the sands by the sea-shoare.

Job 9. 2.  
Psal. 19. 12

### A DIRECTION FOR EXAMINATION of the conscience.

I. COM. *Thou shalt haue none other gods, &c.*

He breakes this commandment,

**T**HAT knowes not the true God, Ier. 4. 22.

That denies God in his heart, by denying his presence, iustice, mercie, &c. Psal. 14. 1.

That hates God, and shewes it by disobedience. Exod. 20. 5. Rom 1. 30.

That

That doe not feare God & stand in awe of him.

That feare men or other creatures more then  
God. Mat. 10. 31. Apoc. 21. 8.

That liue in open sinnes securely, not fearing  
Gods word or iudgements. 1. Theff. 5. 6, 7.

That is sorrowfull for his sinnes onely in respect  
of the punishment. 2. Cor. 7. 10.

That feares God by mens traditions. Isa. 29. 13.

That doeth not beleeeue Gods word but call the  
Canonicall scripture in question.

That despaires of Gods mercie.

That hath a dead faith without workes. Iam. 2.

That puts his confidence in the deuill and his  
workes, as seekers to wifards doe.

That loues the creatures, as riches and honour,  
and his owne filthy pleasures more then God.  
Ephes. 5. 5.

That puts confidence in his strength, wisdom,  
riches, phisitions. 2. Chro. 16. 9, 11.

That is impatient vnder the crosse, Mat. 10. 38.

That tempts God. Mat. 4. 7.

That seekes for the things of this life, more then  
for Gods kingdome. Matth. 6. 33.

That murmures against God. 1. Cor. 10. 10.

That disputes and holdes there is no God.

That holdes and maintaines opinions against the  
ancient faith set downe in the writings of the  
Prophets and Apostles. As did the Maniches,  
Donatistes,

Donatistes, Arrians, Anabaptists, &c.

That so holdes one religion, as he is ready to follow another. 1. King. 18. 21.

That is full of presumption of Gods mercy. Isai. 7. 12.

That falls away from the knowen trueth. 2. Pet. 2. 20.

That addes to Canonickall scripture. Deut. 12. last verse.

II. C O M. *Thou shalt make to thy selfe  
no graven Image, &c.*

He breakes this commaundement,

**T**hat represents God in an image. Exod. 32. 6, 8.

That worships God in or at images, as crucifixes, and such like, 2. King. 18. 4.

That kneeles downe before an image.

That is bodily present at Masse keeping his heart to God, 1. Cor. 8. 9.

That retaines the monuments of idolatrie. Exod. 23. 13.

That marieth with infidels or such like. Gen. 6. 2.

That makes leagues of amitie with such. 2. Chro. 19. 1.

That worships God according to his owne fantasie. Col. 2. 23.

That worships God with lip-seruice, Isa. 29. 13.  
as our common people doe, which place all  
the

the service of God in pattering and mumbling  
ouer the Creed and x. Comm. for prayers, and  
the Lordes prayer without knowledge of the  
meaning.

That hath the power of godlinesse but denies the  
force of it, 2. Tim. 3. 5.

That giues Gods worship to creatures, as Saintes  
and Angels. Psal. 115. 8.

That refuseth to heare the preaching of the Gos-  
pell. Luk. 14. 19.

That negligently worships God. Rev. 3. 16.

That omits inuocation of Gods name. Isa. 64. 7.

That heares sermons, but when he is reprooued,  
railes & rages, & profits nothing, Amos. 5. 10.

That changes the worship of God in whole or  
in part. Deut. 12. 32.

That makes either open or secret league with  
the deuill, Psal. 58. 6.

That useth witchcraft, sorcery, or enchantments,  
Deut. 18. 11. Levit. 19. 26.

That consults with wisards. Levit. 20. 6.

That weares Amulets or Characters about his  
necke, and puts confidence in them.

That hinders schooles of religion and good lear-  
ning. Psal. 74. 6, 7.

That seekes not (within the compasse of his cal-  
ling) the good estate of Gods Church: but  
seekes his owne things, Psal. 132. 3, 4.

### III. COM. *Thou shalt not take the name of the Lorde, &c.*

He breakes this commandement,

**T**hat doth unreuerently use Gods titles in his talke, Phil. 2. 10.

That sweares to doe a thing lawfull and good, & yet doeth it not. Matth. 5. 23.

That sweares rashly, Ierem. 4. 2.

That useth customable swearing in his common talke. Matt. 5. 37.

That blasphemeth the name of God. Levit. 24. 16.

That sweares falsely. Ioh. 8. 44.

That sweares against pietie and honestie.

That useth cursing and banning.

That findes fault with the creatures of God, 1. Cor. 10. 3.

That sweares by the creatures. Matth. 5. 34, 35.

That useth lots in sporting. Pro. 16. 33. & 18. 18.

That makes and useth charmes of hearbs and other things, Deut. 18. 11.

That makes iestes of the sentences and phrascs of scripture. Isa. 66. 2.

That useth figure casting. Isa. 47. 13.

That doth lightly regard gods iudgements. Heb. 3. 16.

That liuing dissolutely in religion, makes Gods name euill spoken of. 2. Sam. 12. 13. 1. Pet. 3. 15.

That makes a vowe of continencie or of any thing

thing not in his power.

That makes a lawfull vowe and keepes it not.

Deuter.23.21.

That receiues blessings from God, and is not thankfull. Luc.17.8.

That teacheth the trueth but doeth not practise it. Mat.23.2.

**IIII. COM.** *Remember the Sabbath day to, &c.*

He breakes this commaundement,

**T**hat labours in the seruile workes of his ordinary calling. Nehem.13.15.

That trauailes abroad on his ordinary businesse, Exo.16.24.

That keepes faires and markets on this day. Nehem.13.15.

That workes haruest worke on this day. Exod. 34.21.

That useth sports and recreations causing distraction. 1. Cor.10.7.

That spends the day in idlenesse. Isa.58.13.

That keepes the Sabbath onely in outwarde fashion. Isa.1.13.

That prophanes it by gluttonie and drunkennes.

That giues seruants liberty to do what they list.

That brings not his family to the congregation to heare Gods worde, and to receiue the Sacraments.

That

That sanctifies not the Sabbath in his family privately, by reading the word, by conference on that which hath been heard in the congregation, and by prayer.

V. COM. *Honour thy father, &c.*

He breakes this commandement,

**T**Hat thinkes but a thought in his minde tending to the dishonour and contempt of his neighbour.

That mockes or reviles, or beates his superiours,  
Genes. 9. 22.

That disobeyes their lawfull commandementes,  
Rom. 1. 30.

That is unthankfull to parents, and will not relieue them if neede be. 2. Tim. 3. 3.

That disobeyes God to obey them. Act. 4. 19.

That exaltes him selfe above the magistrate. 2. Thess. 2. 9.

That serues his master with eye-seruice. Coloss. 3. 22.

That gouernes his family and those which are under him negligently. 1. Tim. 3. 4.

That is slack in punishing faults. 1. Sam. 2. 22.

That is too rigorous in speeches & punishments.  
Ephes. 6. 9.

That marieth without parents consent.

That chooseth his calling without parents consent. Num. 30.

That



That thinkes better of himselfe then of others,  
Rom.12.10.

That despiseth aged persons. Levit.19.23.

VI. COM. *Thou shalt not kill.*

He breakes this commaundement,

**T**hat thinkes but a thought in his heart tending to the hurt of his neighbours life.

That beares malice to another. 1.Ioh.3.15.

That is giuen to hastinesse. Mat.5.22.

That vseth inward fretting and grudging, Iam.  
3.14.

That is froward of nature, hard to please, Rom.  
1.31.

That is full of rancour and bitternesse. Eph. 4.31.

That derides and scornes others, Gen.21. 9. Gal.  
4.29.

That useth bitter words and railings. Prou.12.18.

That useth contending by wordes or deedes,  
Gal.5.20.

That useth chiding and crying out. Eph.4.31.

That is giuen to make complaintes of his neighbour in all places. Iam.5.9.

That is a fighter. Iam.4.1.

That hurtes or maines his neighbours body.  
Exod.21.24.

That will not forgiue an offence. Mat.5.23.

That will forgiue but not forget.

That doth fare well himselfe, but giues not almes

to relieue the poore. Luc. 16. 19.

That useth crueltie in punishing malefactours,  
Deut. 22. 6.

That denies the seruants or labourers wages,  
Iam. 5. 24.

That holdes backe the pledge. Ezech. 18. 7.

That sells by diuers weights and measures.

That remooues the land marke. Prov. 22. 18.

That gives his goods vpon usury : which is simply to bind a man to returne both the principall and the increase, only for the lone. Ezech. 18. 18.

That by his loosenesse of life is an occasion why other sinne.

That mooues contention and debate. Rom. 1. 29.

That being a minister teacheth erroneously.

That teacheth slackely. Ierem. 48. 10.

That teacheth not at all. 1. Tim. 3. 2.

That hinders mens saluation any way. Mat. 23. 13.

That seekes private revenge.

VII. COM. *Thou shalt not commit, &c.*

He breakes this commaundement,

**T**hat looks on a woman to lust after her.  
Mat. 5. 28.

That commits incest. Levit. 18. 22.

That commits Sodomic. 1. Cor. 6. 9.

That commits fornication with married or single, or contracted folkes. Deut. 22. 22.

That

That thinkes an unchast thought tending to adultery, or to any sinne of that kinde.

That useth mariage bedde intemperately.

That lyeth with a menstruous woman. Ezec. 18.6.

That useth wantouneffe. 1. Cor. 6.9.

That useth occasions and provocations to lust. Galat. 5.9.

That is giuen to idlenesse.

That weares wanton and light attire. 1. Tim. 2.9. 1. Pet. 3.3.

That useth light talke & reading of loue-books, 1. Cor. 15.35.

That frequents lascivious places, Ephes. 5.3.

That delights in wanton pictures. 1. Thess. 5.23.

That useth the mixt daunsing of men and women, Mar. 6.22.

That keepes company with light and suspected persons, Prov. 7.22.

That neglects to dispose his children in mariage in conuenient time. 1. Cor. 7.37.

That makes mariages of young children.

That punisheth adultery with small punishments.

That marieth more wives then one at once. Genes. 2.24.

That loues his pleasures more then God. 2. Tim. 3.4.

That takes care to fulfill the lustes of the flesh.

Rom. 13. 14.

That maintains and frequents stewes. Deu. 23. 17.

That is giuen to drunkenness and surfetting,  
Ephes. 5. 18.

That gives him selfe to wine, sleepe, and ease.

Prov. 20. 13.

That for the auoiding of fornications marries  
not. 1. Cor. 7. 2.

That puts away his wife for other causes then  
for fornication. Mat. 19. 9.

### VIII. COM. *Thou shalt not steale.*

He breakes this commandement,

**T**hat thinkes but a thought tending to the  
least hinderance of his neighbours welfare  
and good estate.

That liues in no calling. 1. Thess. 3. 11.

That neglects his calling. Ierc. 48. 10.

That spends his wealth in riot, and prouides not  
for his family. 1. Tim. 5. 8.

That is not content with his estate, but seekes to  
be rich. 1. Tim. 6. 10.

That selles the goods of the Church, or buyes  
them. Mal. 3. 8.

That selles such things as are meanes to further  
idolatry, or any other sinne.

That useth powdering, starching, blowing, dark  
shops

shops to set a glosse on his wares and make them more saleable.

That conceales the fault of his wares.

That useth false weights & measures, Lev. 19.35.

That useth words of deceit, Prou. 20.14.

That takes more for his wares then the iust prise.

Mat. 7.12.

That oppresseth his tenants by racking his rents.

Habac. 2.11.

That useth ingrossing of wares.

That raiseth the price, onely in consideration of a day of paiment.

That either giues or takes bribes. Isai. 1.33. Psal. 82.

That writes letters of affection in wrong suites.

That holdes backe things borrowed. Ezech. 18.7.

That holdes backe things found or pawned. Levit. 6.3.

That being lustie liues by begging.

That relieveth such. 2. Thess. 3.10.

That for gaine defendes bad causes and delaies suites in law.

That layes burdens on the people without measure. Isai. 1.23. Ezech. 22.27.

That spends the Church goods in riot. 1. Tim. 6.9.

That makes marchandise of Gods worde and sacraments. Mich. 3.11. 2. Cor. 2. last.

That gets goods by gaming.

That gets his liuing by casting of figures and by playes. Eph. 4. 28.

That is rash in suretiship. Prov. 11. 15. & 17. 18.

That steales mens children to dispose them in mariage. 1. Tim. 1. 10.

That takes by stealth the least pin, though it be for the best end.

That is a receiuer of things stolne, and giues consent to the fact any way. Rom. 1. 29.

That useth deceit in bargaining. 1. Thess. 4. 6.

That restores not things euill gotten. Ezech. 33. 15.

That keepe backe goods giuen to the Church. Act. 5. 3.

That waites for a dearth, to sell his things dearer. Amos. 8. 5.

**I X C O M.** *Thou shalt not beare, &c.*

He breakes this commandement,

**T**hat doeth but conceiue a thought of disgrace against his neighbour.

That enuies at the prosperitie of his neighbour. 1. Tim. 6. 4.

That seekes onely his owne good report.

That is suspicious. 1. Cor. 13. 5.

That giues rash or hard sentence against others. Mat. 7. 1.

That taketh mens sayings and doings in worse part. Mat. 26. 60.

That accuseth one falsly. 1. King. 21.

That



That maketh or reporteth tales openly or in a  
whispering manner. Levit. 19. 16.

That receiueth tales. Exod. 23. 1.

That speakes the trueth of malice, Psal. 52. 1. 2.

That blazeth abroad mens infirmities. Mat. 18. 17.

That vseth quipping and taunting. Eph. 5. 4.

That useth flattery. Prov. 26. 19.

That lieth though it be for neuer so good an end.  
Zach. 13. 3.

That defendes an euill cause and impugnes the  
contrary.

That writes or spreads libels.

**X. COM.** *Thou shalt not lust.*

He breakes this commandement,

**T**hat thinkes an euill thought against his  
neighbour though he meane not to do it.  
That conceiues some inward delight in some  
euill motion, though he giue not consent to  
practise it.

**SINNES DIRECTLY A-**  
*gainst the Gospell.*

He sinnes against the Gospell,

That denies either directly or by consequent  
that Christ is come in the flesh. 1. Ioh. 4. 3, 8.

That treads under foote the blood of Chriſt.  
Heb. 10. 29.

That beleeueth not the remission of his own sins  
and acceptation to life everlasting. 1. Ioh. 3. 23.

That repents not but hardens himselfe in all his  
bad wayes. Rom. 2. 4, 5. Jerem. 8. 6.

**T**HUS much of examination: now followes  
the second duty, which is confession of sinne  
vnto God, which is very necessary. For the right  
way to haue our sinnes couered before God is,  
to uncover & acknowledge them unto him. For  
he will iustifie us if we condemne our selues, hee  
will pardon vs, if we, as being our owne enimies,  
accuse our selues: he forgets our sinnes if wee re-  
member them: when wee are vile in our owne  
eyes, we are pretious in his: and when we are lost  
to our selues, we are found of him.

That confession may be rightly perfourmed, a  
notable duty is to be put in practise in it: namely,  
the arraignment of a repentant sinner, whereby  
Cor. II. *he iudges himselfe that he may not be iudged of  
the Lord.*

This arraignment hath three speciall points in  
it. First of all, he must bring himselfe forth to the  
barre of Gods iudgement: which thing he doth  
when he sets himselfe in the presence of God, as  
though euen now the day of iudgement were.  
As S. Hierome did, who alwayes thought with  
himselfe

himselfe that he heard this voice sounding in his eares, *Rise yee dead and come to iudgement.*

Secondly, he must put up an inditement against himselfe; by accusing him selfe before God, by acknowledging his knowne sinnes particularly, and his vnknownen generally, without any excuse or extenuation, or defence, or hiding of the least of them. Example of David. *I know mine iniquitie and my sinne is ever before me: against thee, against thee onely have I sinned, and done this euill in thy sight, &c.* bthold, *I was borne in iniquitie, and in sinne hath my mother conceived me.* And, *I have sinned greatly, because I have done this thing: but now, I beseech thee, remooue the iniquitie of thy servant: for I haue done verie foolishly.* Of Ezra, *O my God, I am ashamed and concounfounded to lift up mine eyes vnto thee, my God: for our iniquities are increased over our heads, and our trespassse is growen up vnto heaven.*

Psal. 51.  
38. 5.

1. Chro.  
21. 8.

Ezra. 9. 6

Thirdly he must with heauinesse of heart as a iudge upon the bench giue sentence against him selfe, acknowledging that hee is worthy of euerlasting hell, death, and damnation. As the prodigall child, *Father I haue sinned against heauen, and against thee, & am not worthy to be called thy child.* And Daniel, *we haue sinned & committed iniquitie, and haue done vickedly: yea,*

Dan. 9.

*wee have rebelled and have departed from thy precepts, and from thy iudgements, &c. O Lorde, righteousness belongeth vnto thee, and vnto vs open shame. Of Iob, Behold, I am vile, what shall I answer thee. I will lay my hande vpon my mouth. And, I abhorre my selfe, and I repent in dust and ashes. Of the Publicane, who standing a farre off, would not lift vp so much as his eyes to heauen, but smote his brest saying, Lorde be mercifull to me a sinner.*

As for confessi on of sinne to men, it is not to be used but in two cases. First, when some offence is done to our neighbour: secondly, when ease and comfort is sought for, in trouble of conscience.

The third duetic in the practise of repentance is Deprecation, whereby we pray to God for the pardon of the sinnes which haue bene confessed with contrition of heart, with earnestnesse and constancie, as for the weightiest matter in the world. And here we must remember to behaue our selues to God as the poore prisoner doth at the barre, who when the iudge is about to giue sentence, cryes vnto him for fauour as for life and death. And we must doe as the cripple or lazar man in the way: sit downe, vnlappe our legges and armes and shew the sores of our sinnes; crying to God continually as they doe,

(Looke

Iob. 39.

36. & 42.

6.

Luke. 18.

13.

Mat. 5.

am. 5. 17.

(Looke with your eye, and pitie with your heart :) that we may finde mercie at Gods hands, as they get almes at the hands of passengers. Thus Oseah instructeth the people, *O Israel, returne unto the Lord thy God: for thou hast fallen by thine iniquitie: take unto you words, and turne unto the Lord, and say unto him, Take away all iniquitie and receiue vs graciously: so we will render thee the calues of our lips.* Of Daniel. *We doe not present our supplication before thee for our owne righteousness, but for thy great tender mercies.* O Lorde heare, O Lord forgiue, O Lorde consider and doe it: deferre not for thine owne names sake, O my God. Of Dauid. *Haue mercie vpon me, O God, according to thy louing kindnesse: according to the multitude of thy compassions put away mine iniquities.*

Ose. 14. 2.

Dan. 9. 18, 19.

Psal. 51. 1.

The last dutie is to pray to God for grace and strength, whereby we may be inabled to walke in newnesse of life. Of Dauid. *Beholde, I desire thy commaundements, quicken me in thy righteousnessse.* And, *Teach me to doe thy will, for thou art my God: let thy good spirit lead me into the land of righteousness.*

Psal. 119. 40.

Psal. 143. 10.

C A P. 8.

Of legall motiues to Repentance.

**M**OTiues to repentance are either Legall or Euangelicall. Legall are such as are borrowed

rowed from the law: and they are 3. especially.

The first is, the miserie and cursed estate of euery impenitent sinner in this life by reason of his finnes.

His miserie (that I may expresse it to the conceit of the simplest) is seuen-fold.

1. within him.
2. before him.
3. behind him.
4. on his right hand.
5. on his left hand.
6. ouer his head.
7. vnder his feete.

His miserie within him is twofold. The first is a guiltie conscience: which is a very hell vnto the vngodly man. For he is like a silly prisoner, and the conscience like a Gayler which follows him at the heeles, and dogges him whither soeuer he goes, to the ende he may see and obserue all his sayings and doings. It is like a register, that sittes alwaies with the penne in his hand, to record and inroll all his wickednes for euerlasting memory. It is a little iudge, that sits in the middle of a man euen in his very heart, to arraigne him in this life for his finnes as he shall be arraigned at the last iudgement. Therefore the pangs, terrours, and feares of all impenitent persons, are as it were, certaine flashings of the flames of hell fire. The  
guiltie

guiltie conscience makes a man like him, which lies on a bedde that is too straight, and the couering too short: who would with all his heart sleepe, but can not. Belshazzar when hee was in the middest of his mirth, seeing the handewriting on the wall, was smitten with great feare, so as his countenance chaunged, and his knees smote together. I sa. 28. 10  
Dan. 5. 6.

The second euill within man is, the fearefull flauerie and bondage vnder the power of Satan the prince of darkenesse: in that his minde, will, and affections are so knit and glued to the will of the deuill, that he can doe nothing but obey him, and rebell against God. And hence Satan is called the prince of this worlde: which keeps the hold of the heart as an armed Captaine keeps a skonsse or castle with watch and ward. 2. Cor. 4. 4

The miserie before man is, a dangerous snare which the deuill laies for the destruction of the soule. I say it is dangerous: because he is in setting of it twentie or fourtie yeares, before hee strikes: when as (God knowes) men doe little thinke of it. It is made of three cords: with the first, he brings men into his snare: & that he doth by couering the miserie and the poison of sinne; & by painting out to the eye of the mind, the deceitfull profits & pleasures thereof. With the second, he hopples & insnares them: for after that  
a man



a man is drawne into this or that sinne, the deuill hath so sugered it ouer with fine delights, that he can not but needes must liue and lie in it. By the third, he drawes the snare and indevours with all his might to breake the necke of the soule. For when he seeth a fitte opportunitie, especially in grievous calamities; and in the houre of death, he takes away the vizar of sinne, and sheweth the face of it in the true forme, as ougly as himselfe: then withal he beginneth (as we say) to shew his hornes: then he rageth in terrifying and accusing, that the soule of man may be swallowed vp of the gulse of finall despaire.

3. The miserie behinde him, is the sinnes past.
- Gen. 4.7. The Lord saith to Caine, *If thou doest not well, sinne lieth at the doore.* Where sinne is compared to a wilde beast, which follows a man whither soeuer he goeth, and lieth lurking at his heeles. And though for a time it may seeme to be hurtlesse, because it lieth asleepe: yet at length, vnlesse men repent, it will rise vp, seaze on them, and rende out the very throates of their soules.
- Iob 13. 26. Iob in his affliction saith, *Thou writest bitter things against me, and makest me possesse the*
- Psal. 25. 7. *sinnes of my youth.* And Dauid praieth, *Forgiue me the sinnes of my youth.* If the memorie of sinnes past be a trouble to the godly man, oh what a racke? what a gibbet will it be to the heart

heart of him that wants grace?

The miserie on the right hand is prosperitie and ease: which by reason of mans sinnes is an occasion of many iudgements. In it men practised the horrible sinnes of Sodome: it puffes vp the heart with diuelish pride, so as men shall thinke themselves to be as God himselfe, as Senacherib, Nebuchad-nezzar, Antiochus, Alexāder, Herod, Domitian did. It steales away mans heart from God, and quenches the sparkes of grace. As the Lord complaineth of the Israelites. *I spake vnto thee whē thou wast in prosperitie: but thou saidst, I will not heare: this hath bene thy manner from thy youth.* It is like the Iuie that embraces the tree & winds round about it, but yet drawes out the iuice and life of it. Hence is it, that many turne it to an occasion of their destruction. Salomon saith, *Prosperitie of fooles destroyeth them.* Whē the milt swelles, the rest of the bodie pines away: and when the heart is puffed with pride, the whole man is in danger of destruction. The sheepe that goes in the best pasture, soonest comes to the slaughterhouse; and the vngodly man fattes himselfe with continuall prosperitie, that he may the sooner come to his owne damnation.

Rom 9.22.

The miserie on the left hand is Aduersitie, which stands in all manner of losses and calamities, in goods, friends, good name, and such like.

Of

Of this read at large, Deut. 28.

6 The miserie ouer his head is, the wrath of God, which he testifies in all manner of iudgements from heauen, in daunger of which euery impenitent sinner is euery houre. And the daunger is very great. The scripture saith, *It is a fearful thing to fall into the hands of the living God.* He hath *store-houses* full of all manner of iudgements: and they *watch* for secure sinners that they can not scape. Gods wrath is as a fire making hauocke and bringing to naught whatsoeuer it lights on: yea, because he is slow to anger, therefore more terrible: as a man therefore staies his hand for a time, that he may lift it higher and fetch a deeper blow. When the dumb creatures melt as waxe, and vanish away at his presence, when he is angrie; as the huge mountaines and rockes doe: fraile man must neuer look to stand. If the roaring of a lyon make men afraide, and the voice of thunder be terrible: oh, how exceedingly should all be astonished at the threatnings of God?

Hebr. 10.  
31.  
Deut. 32.  
34.  
Ezc. 7.6.  
Nah. 1.4.  
5, 6.  
Psal. 97.

7 The miserie vnder his fecte is, *Hell fire*: for euery man till he repent, is in as great daunger of damnation as the traitour apprehended, of hanging, drawing, and quartering. A man walking in his waie falls into a deepe dungeon that is full of ougly serpents and noisome beasts: in his fall he

he catches hold of a twigge of a tree that growes at the mouth of the dungeon, and hangs by it: afterward there comes a beast both leane and hungerbitten, which hauing cropt the whole tree, is euer and anon knapping at the twigge on which he hangs. Nowe, what is the daunger of this man? surely he is like to fall into the pit, ouer which he hangs. Well, this man is euery impenitent sinner: the pit is hell, prepared for the deuill and his angels: the twigge is the bricke and fraile life of man: the hungerbitten beast is death, that is readie euery houre to knap our life asunder: the danger is fearefull: for man hanging as it were ouer the mouth of hell, when life is ended, vnlesse he vse good means before he die, he then falleth to the very bottome of it.

If this be the miserie wherewith the carelesse man is sieged & compassed about euery way, & that for his finnes, why doe men lie in the dead sleepe of securitie? O! it stands them in hand to take vp the voice of bitter lamentation, and for their offences to howle after the manner of dragons. If men could weepe nothing but teares of blood for their finnes, if they could die a 1000. times in one day for very griefe, they could neuer be grieued ynough for their finnes.

The second motiue to draw men to repentance, is the consideration of the wretched estate.

i. John. 12.

Rom. 6.

23.

1. Cor. 15.

55, 56.

state of an impenitent sinner in his death, which is nothing but the \* wages and allowance that he receiues for his sinne: and it is the very suburbs, or rather the gates of hell. Saint Paul compares death to a scorpion, who carrieth a *sting* in his taile, which is sinne. Now then when impenitent and prophane persons die, then comes this scorpion and gripes them with her legs, and stabs them at the heart with her sting. Wherefore the best thing is before death come, to vse meanes to pull out the sting of death. And nothing will doe it, but the blood of Christ: let men therefore break off their sinnes by repentance: let them come to the throne of grace, and crie: yea let them fill heauen and earth with cries for mercie. Oh! pray, pray, pray for the pardon of thine owne personall & particular sinnes. If thou obtaine but one droppe of Gods speciall mercie in Christ, all danger is past. For death hath lost his sting: and then a man without danger may put an ougly serpent in his bosome.

3.

The third motiue, is the consideration of his estate after death. Whē the day of the last iudgement shall be, he must be brought and set before the tribunall seat of Christ: he shall not be able to escape or hide himselfe: then the bookes shall be brought out, and all his sinnes shall be discovered before Gods Saints and Angels: the deuill and his

his owne conscience shall accuse him: none shall be aduocate to pleade his cause: he himselfe shall be speechles; he shall at length heare the dreadfull sentence of damnation, *Goe cursed into hell prepared for the deuill and his angels.* This thing might moue the vilest Atheist in the world to leaue his wicked waies and come to amendment of life. VVe see the strongest thiefe that is, when he is ledde in the way frō the prison to the barre, leaues his thieuing and behaues himselfe orderly. And indeed if he would then cut a purse, it were high time that he were hanged. All men by nature are traitours and malefactours against God: whiles we liue in this world, we are in the way going to the barre of Gods iudgement. The wheele of the heauens turnes one bout euery day, and windes vp somewhat of the threede of our life: whether we sleepe or wake we are alwaies comming nerer our end: wherefore let all men daily humble themselves for their sinnes, & pray vnto God that he would be reconciled vnto them in Christ: and let them indeauour themselves in obedience to al Gods commandements, both in their liues and callings.

Againe, after the last iudgement there remains death eternall appointed for him: which stands in these three things. I. A separation from all ioy and comfort of the presence of God. II. Eter-



nall fellowshipe with the deuill and his angels.

III. The feeling of the horrible wrath of God, which shall ceaze vpon bodie, soule, and conscience, and shall feede on them as fire doth on pitch and brimstone: and torment them as a worme crawling in the bodie & gnawing on the heart: they shal alwaies be dying, & neuer dead: alwaies in woe, and neuer in ease. And this death is the more grievous, because it is euerlasting. Suppose the whole world to be a mountaine of sand, and that a bird must carrie from it but one mouthfull of sand euery thousand yeeres: many innumerable thousand of yeres will be expired before she will haue carried away the whole mountaine: well, if a man should stay in torment so long, and then haue an end of his woe, it were some comfort: but when the bird shall haue carried away the mountaine a thousand times: alas, alas, a man shall be as farre from the ende of his anguish and torment as euer he was. This consideration may serue as an yron scourge to driue men from their wicked liues. *Chrysostome* would haue men in their meetings in tavernes and feasts, to talke of hell, that by often thinking on it, they might auoide it. A graue and chaste matrone, beeing moued to commit follie with a lewd ruffian; after long discourse, shee called for a panne of burning coales, requesting him for her sake to hold



hold his finger in them but one houre; he answered, that it was an vnkind request: to whom shee replied, that seeing he would not holde so much as one finger in a fewe coales for one small houre, she could not yeild to doe the thing, for which she should be tormented bodie and soule in hell fire for euer. And so should all men reason with themselues, when they are about to sinne. None will be brought to doe a thing, that may make so much as their finger or tooth to ake: if a man be but to snuffe a candle, he will first spitte on his finger; because he can not abide the heate of a small and tender flame. Therefore we ought to haue great care to leaue our sinnes, whereby we bring endlesse torment to bodie and soule in hell fire, to which our fire is but as yce in comparison. *exce: 5*

C A P. 9.

*Of motives Evangelicall.*

**E** Vangelicall Motives are two especially. The first is taken from the consideration of mans redemption. He that redeemed mankinde is God himselfe: as Paul saith, that *God was in Christ, reconciling the worlde to himselfe.* <sup>2. Cor. 5. 19.</sup> Mans sinne is so vile and hainous in the eyes of God, that no Angel nor creature whatsoeuer

was able to appease the wrath of God for the least offence. But the sonne of God himselfe must come downe from heauen, and take mans nature on him: and not onely that, but he must also suffer the most accursed death of the crosse, and shed his most pretious heart blood to satisfie the iustice of his Father in our behalfe. If a father should be sicke of such a disease, that nothing would heale him but the heart blood of his own childe, he would presently iudge his owne case to be dangerous; and would also vowe if euer he recouered, to vse all means wherby he might auoide that disease. So likewise, seeing nothing could cure the deadly wound of our sinne, but a plaister made of the heart bloode of Christ: it must make vs acknowledge our pitifull case, and the hainousnes of the least of our sinnes; & stirre vs vp to newnes of life.

Againe, considering the end of the redemption wrought by Christ, was to deliuer vs from our euill conuersation in sinne and vnrighteousnes, we are not to continue and as it were lie bathing our selues in sinne; for that were, as if a prisoner, after that he had bin ransomed and had his bolts taken of, and were put out of the prison to goe whither he would, should returne againe, and desire to lie in the dungeon still.

The second motiue is, that God hath made a  
pro-

promise to such as truly repent. I. Of remission of sinnes. *Wash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill, &c. though your sinnes were as crimson, they shalbe made as white as snow: though they were redde like scarlet, they shalbe as wooll.* And, *Seeke the Lord while he may be found, call vpon him while he is neere. Let the wicked forsake his waies, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercie on him, for he is very plentiful in forgiuing.* II. Of life euerlasting. *I will not the death of a sinner, but rather that he repent and liue.* And, *Thus saith the Lord vnto the house of Israel, Seeke yee me, and ye shall liue.* III. Of mitigating or remoouing temporall calamities. *Stand in the court of the Lordes house and speake vnto all the cities of Iudah, &c. If so be they will hearken and turne euery man from his euill way, that I may repēt me of the plague which I haue determined to bring vpon them, because of the wickednesse of their workes.* And, *If wee would iudge our selues, we should not be iudged,* that is, afflicted with temporall punishments.

I ioyne with the remoouing of temporall calamities the mitigating of them; because they are not alwaies taken away when the partie repenteth. After Dauids repentance the childe di-

eth, and the sword departs not from his house. And the Prophet Micha brings in the people humbling themselues before God vnder a temporall punishment, saying, *I will beare thy wrath because I haue sinned against thee.* And it is Gods pleasure that the chastisement shall remaine after the partie is reconciled to him, that he may by that meanes be admonished of his sinne, and be an example to others.

As God hath made these mercifull promises to penitent sinners, so he hath faithfully performed them; so soone as they haue but begunne to repent. Example of Dauid: *Then Dauid said to Nathan, I haue sinned against the Lord. And Nathan said to Dauid; Thy sinne is forgiven thee.* Of Manasses. *When he was in tribulation hee prayed vnto the Lord his God, and humbled himselfe greatly before the Lord God of his fathers, and prayed vnto him, and God was intreated of him, and heard his prayer.* Of the Publicane. *The Publicane, &c. smote his breast, saying, O God be mercifull to me a sinner: It tellyou, this man departed iustified to his house, rather then the other.* Of the thiefe: *He said vnto Iesus, Lord, remember me, when thou comdest to thy kingdome. Then Iesus said vnto him, Verily I say vnto thee, today shalt thou be with mee in paradise.*

Having

Having such notable promises made to Repentance, no man is to draw backe from the practise of it, because of the multitude of his sinnes, but rather to doe it. The Pharises said to Christs disciples, *why eates your master with Publicans and sinners. When Iesus heard it, he saide unto them, The whole neede not the Physicion, but they* Mar. 9. 12.  
*that are sicke. And, I am come, not to call the righteous, but sinners to repentance. And, Verily* Mat. 21. 31  
*I say unto you, that Publicans and harlots shall goe before you into the kingdome of God.*

C A P. 10.

*Of the time of Repentance.*

**T**He time of repentance is the time present, without any delay at all; as the holy Ghost saith, *To day if ye will heare his voice. And, Exhort one another daily, while it is called to day: least any of you be hardened through the deceitfulnesse of sinne.* Heb. 3. 7, 13. Reasons hereof are these. I. Life is uncerten: for no man knowes at what houre or moment, and after what maner he shall goe foorth of this worlde. *Be yee also prepared therefore, for the sonne of man will come at an houre when ye thinke not.* Luk. 12. 4 This one thing should make a man to hasten his repentance; and the rather, because many are dead, who purposed with them selues to repent in time to come;

but were prevented by death, and shall neuer repent. II. The longer a man lives in any sinne, the greater danger: because by practise sinne gets heart and strength. Custome is of such force, that that which men vse to doe in their life time, the same they doe and speake when they are dying. One had three pounds owing to him to be paid three severall yeeres: when hee was dying, nothing could be got of him, but three yeeres, three pounds. Again, by deferring repentance, men

Rom. 2. 5. treasure vp wrath against the day of wrath. If a malefactor for his punishment, should be appointed to carrie every day a stick of woode to an heape, to burne him twentie yeeres after: it must needs be an exceeding great punishment and milerie: and this is the case of every sinner, who neglecting repentance from day to day, doth thereby imploy himselfe in heaping vp the coles of Gods wrath, to burne his soule in hell, when the day of death comes. III. The more the time is prolonged, the harder it is to repent: the longer a man goes in his sicknesse without physicke, the harder is the recouerie. And where the devill dwells long, he will hardly be remooved. The best way to kill a serpent is, to cuse it in the heade when it is young. IIII. It is as meate and drinke to the devill to see men live in their sinnes, deferring repentance: as



on the contrary, there is great ioy among the angels of God in heauen, when a sinner doeth repent. V. Late repentaee is seldome or neuer true repentance. For if a man repent when hee cā not sinne as in former time, as namely in death: then hee leaves not sinne, but sinne leaues him: wherefore the repentance which men frame to themselues when they are dying, it is to be feared least it die with them. And it is very iust, that he should be contēned of God in his death, who contēned God in his life. *Chrysostome* saith, that the wicked man hath this punishment on him, that in dying he should forget himselfe, who when he was liuing did forget God. VI. We are with Abel to give unto God in sacrifice euen the fatte of our flock: now they which deferre repentance to the end doe the contrary. Late repenters offer the flower of their youth to the deuill: and they bring the lame & broken sacrifice of their olde age to God.

CAP. XI.  
OF CERTAINE CASES  
in Repentance.

*I. Case of a revolt.*

**W**Herher a man that hath professed Christ and his religion, yet afterward in persecution



cution denies Christ, and forswears the religion, may repent and be saved. *Answer.* It is a grievous estate: yet a man may come to repentance afterwarde. Manasses fell away to idolatrie and witchcraft; and yet was receiued to mercy. So did wise Salomon: and yet no doubt recovered

2.Chr.33 and is received to life euerlasting. My reason is, because God vouchsafed him to be a penman of some parts of holy scripture. And the scriptures were written not by such as were men of God onely, but by such as were *holymen of God*. Peter denied Christ of knowledge against his own conscience, and that with cursing and banning: and yet came to repentance afterward, as appears by the testimony of Christ, *I have prayed for thee that thy faith faile not: therefore when thou art converted strengthen thy breethren.*

2.Pet.1.  
31.

Luk.22.  
32.

*Obiect. I.* Matth.10.33. *Whosoever shall denie me before men, him will I denie before my father which is in heaven.* *Answer.* The place is onely to be understoode of such a deniall of Christ which is finall.

*Obiect. II.* Heb.6.4. *It is impossible that they which were once lightened, and have tasted of the heauenly gift &c. if they fall away should be renewed by repentance.* And Heb.10.26. *If wee siane willingly after that wee haue receiued the knowledge of the truth, there remaines*

*no more sacrifice for sinne. Answ.* These places must be understoode of the sinne which is to death: in which men of desperate malice against Christ, vniuersally and wholly fall away from religion. For the Holy Ghost saith not, *if they fall*, but *if they fall away*. And it is added, that *they crucifie the sonne of God, and make a mock of him, that they trample under foote the sonne of God, that they account the blood of the new testament an unholy thing: that they despise the spirit of God.* And the word translated *willingly*, imports somewhat more, namely, to sinne because a man will, that is, wilfully. The like answer is to be giuen to the question, whereby it is demanded whether men overtaken with the unnaturall sinnes mentioned Roman. i. 24, 25, 26. may come to repentance afterwarde or no; namely, that although the sinnes be heynous and capitall, yet the grace of repentance is not denied: as appeares in the example of the Corinthians. i. Cor. 6. 9, 10, 11.

repentant  
tas.

Heb. 6. 6.

Heb. 10.

29.

ver. 26.

in uolunt.

## II. Case of Recidivation.

**W**Hether the child of God after repentance for some grievous sinne, do fall into the same againe, and come to repentance the second time. *Answ.* The case is dangerous as we may see by comparison

comparison in the body. If one fall into the relapse of an ague or any other strong disease, it may cost him his life: and the recovery will be very hard. Christ said to the man that had bene sicke eight and thirty yeeres, after that hee had  
 Joh. 5. 14. *healed him Behold, thou art whole, sinne no more, least a worse thing befall thee.* And the uncleane  
 Luc. 11. 26 *spirite returning takes to him other seven spirites worse then himselfe.* Indeepe we finde no particular example of recovery after a relapse, in the Scriptures: yet no doubt a recovery may be Reason is these. I. Promise is made of remission of sinnes in Christ without any tearme of time: without any limitation to any number or kindes of sinne: saue onely the blasphemie against the Holy Ghost. Therefore there may be repentance and saluation after a relapse. II. Christ tells Peter, that he must forgie not till seven times onely (which peraduenture hee thought to be very much) but *seventie seven times*, and that in one day, if one returne seuentie times and say, it repents me. Now if we must doe this, which haue not so much as a droppe of mercie in us in comparison of God: he will no doubt often forgie, euen for one sinne, if men will returne and say, it repents me: considering that with him is *plentifull redemption*, and he is *much in sparing*.

Ps. 130. 7.  
 Isa. 56. 7.

III. Case.

III. Case of Restitution.

**W**Hether he that repents is to make restitution if he haue takē any thing wrongfully from his neighbour. *Answer.* Yea: Zachheus, when he repented and receiued Christ, gaue halfe of his goods to the poore, and if he had *taken any thing by forged cavillation, hee restored it foure folde.* It is but a badde practise when a man on his death-bedde will very devoutly bequeath his soule to God, and his goods euill gotten (as his conscience will often cry in his care) to his children and friends, without either restitution or amendes making. *Question.* But what if a man be not able to restore. *Answer.* Let him acknowledge the fault, and God will accept the will for the deede. As Paul saith in the like case. *If there be a willing minde, it is accepted according to that which a man hath and not according to that hee hath not.* *Question.* Luk. 19.8.

When a man by restoring shall discredite himselfe: how shall hee both restore and keepe his credite. *Answer.* Let him (if the thing to be restored be of small moment) make choise of some faithfull or honest friend: who may deliuer the thing in the behalte of the partie, concealing his name. *Question.* How if the parties

ties be dead. *Ans<sup>w</sup>*. Let him restore to the heires and successours: if there be none, let him restore to God, that is, to the Church and the poore.

#### *IIII. Case of Teares.*

**W**Hether doeth repentance alwayes goe with teares or not. *Ans<sup>w</sup>*. No: For very pride and hypocrisie will draw forth teares. And some there are, that can weepe for their sinnes in the presence of others: whereas being alone, they neither will nor can. Some againe are of that constitution of body, that they haue teares at commaund. And a godly man with dry cheekes may mourne to God for his sinnes, and intreate for pardon, and receive it. Yet in all occasions of deeper griefe for sinne, teares will follow: unlesse men haue stony and flinty heartes. And yet againe, though the greatest cause of sorrow be offered, the softest heart that is sheds not teares at the first: but afterward it will. When the body receiues a deepe wound, at the first yee shall see nothing but a white line or dint made in the flesh, without any blood: stay but a while, then comes blood from the wound in great abundance. So at the first the mind is astonished and gives no teares: but after some respite and consideration, teares follow.

*V. Case*

V. Case of death.

**W**Hether the repentant sinner can alwaies shew himselfe comfortable, on his death bedde. *Answer.* Though the comfort of Gods spirit shall neuer be abolished from his heart: yet he can not alwayes testifie it. For he may die of a burning ague: and by reason of the extremitie of his fits, be troubled with idlenesse of head, and breake out into rauing speeches and blasphemies. Likewise hee may die of sicknesse in the braine, and be troubled with grievous convulsions: so as his mouth shall be writhen to his eares, his neck turned behind him: and the very place where he lyes shall shake through his trembling, as daily experience will testifie. Neither is any to thinke this strange. For Salomon saith, *All things (in outward matters) come alike to all: & the same condition is to the iust and to the wicked: to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not.*

Eccle. 9. 2.

CAP. XII.

*Of the contraries to Repentance.*

**C**ontrary to Repentance is Impenitencie: wherby men continue in one estate, neither sorrowing



sorrowing for sinne, nor turning from it.

It is one of the most grievous iudgements that is, if it be finall. For as a sicke man, then is most sicke, when he feeles the least sicknesse, and saith he is well: so miserable man is in most misery when he feeles no misery, and thinks himselfe in good estate.

This sinne befalls them that iudge themselves righteous, needing no repentance. As the *Pharisees* in the daies of Christ, the *Catharistes* in the Primitiue Church, and the *Anabaptistes* in our age. Adde vnto these, such as haue hardened their hearts: so as they cannot discern betweene good and euill; nor tremble at Gods iudgements, but rather frette and rage against them: till God in his wrath either destroy them or cast them to finall despaire. As it befell *Julian* the Apostata, who died blaspheming, and casting his owne blood into the aire.

Betweene the two extreames Repentance and Impenitencie, is placed counterfeit repentance. For the wicked nature of man can dissemble and counterfeit Gods grace. As the Lord complaines of the Iewes *Her rebellious sister Iudah, hath not returned unto me with her whole heart, but fainedly saith the Lord. Ierem. 3.10.*

Counterfeit repentance is either Ceremoniall or Desperate.

Ceremoniall,



Ceremoniall, when men repent in outward shew, but not in the truth of heart. As Saul. *Then said Saul to Samuel, I haue sinned: for I have transgressed the commandements of the Lorde, and thy wordes: because I feared the people and obeyed their voice. Now therefore I pray thee take away my sinne, and turne againe with mee, that I may worship the Lord, &c.* Againe, I haue sinned, but honour me, I pray thee, before the Elders of my people. Of Ahab, when Ahab heard these wordes he rent his cloathes and put on sack-cloath, and fasted, and went softly. And the word of the Lorde came to Elijah, saying, Seest thou how Ahab is humbled before me? 1.Sam.15.  
24,30.  
1.Kin.21.  
27,29.

Dissembled repentance may be discerned because men after a time returne to their old byas againe. Pharao king of Egypt saide vnto Moses and Aaron, *Pray vnto the Lord that he may take away the frogges from me and from my people.* And, when Egypt was smitten with haile, hee said, *I haue now sinned: and the Lord is righteous: but I and my people are wicked: Pray yee vnto the Lorde, that there be no more mightie thunders and haile.* Againe, troubled with grasshoppers, he said, *I haue sinned against the Lord your God, and against you, and now forgive me my sinne only this once, &c.* Now marke the issue of all: when Pharao saw that he had rest giuen Exod.3.8.  
Exo.9.27.  
Exod.10.  
16.

*Exo. 8. 15.* *him, he hardened his heart, and hearkened not unto them, as the Lord had said.* This is the ordinary and common repentance that most men practise in the world.

*Matt. 27. 3.* Desperate repentance commonly called Penitence is, when a man having only Gods indgements before his eyes, is smitten with horreur of conscience: and wanting assurance of Gods mercy despaire finally. This was Iudas Repentance, who when he *had brought againe the thirtie pieces of silver, confessed his fault, & went and hanged himselfe.*

## CAP. XIII.

*Of corruptions in the doctrine of Repentance.*

**T**HE Church of Rome at this day hath corrupted the ancient doctrine of Repentance being one of the speciall points of religion. The corruptions are specially sixe.

The first, that they make repentance or penance to be a sacrament, which can not be: because it wants an outward sign. And though some say, that the wordes, which the priest rehearseth in absolution, are the sign: yet that can not be: because the sign must be not only audible, but also visible.

The second, that a sinner hath in him a naturall

rall disposition, which being stirred up by Gods preuenting grace, he may and can work together with Gods spirit in his owne repentance. But indeed all our repentance is to be ascribed to Gods grace wholly. The soule of man is not weake but starke dead in sinne: and therefore it can no more prepare it selfe to repentance, then the body being dead in the graue can dispose it selfe to the last resurrection.

Eph. 2. 1.

The third corruption, that contrition in repentance must be sufficient. A thing impossible. For sinne doth so greatly offend Gods maiesty, that no man can euer mourne ynough for it.

The fourth, that contrition doth merit remission of sinne. An opinion that doth derogate much from the all-sufficient merits of Christ.

The fift, that he that repents must confesse all the sinnes that he can remember, with all their circumstances to his owne priest, or one in his stead, if he will receiue pardon. This kind of confession is a mere forgery of mans braine. I. There is neither precept nor example of it in the scriptures. II. David and others haue repented and haue received remission of their sinnes without confessing of their sinnes in particular to any man.

Psal. 32. 3.

2. Sam. 12.

12.

The last, that the sinner by his workes and sufferings must make satisfaction to God for the

1. Ioh. 1. 7.  
& 2. 1.

temporall punishment of his finnes. A flat blasphemie. The scriptures mention no other satisfaction but Christs; and if his be sufficient, ours is needelesse: if ours needfull, his imperfect. Papists write that both may stand together. Christs satisfaction (they say) is as a plaister in a boxe unapplied: mans satisfaction as a meanes to apply it: because it prepares us to receiue it. Ah, good diuinitie: for euen in common sense the satisfaction of Christ must first be applied to the person of man that it may please God: before the works (which they tearme satisfactions) can any way be acceptable to God.

To conclude, the Romish doctrine of Repentance, is the right way to hell. For when a sinner shall be taught that he must haue sufficient sorow for his sinne: and withal that he must not belecue the remission of his owne finnes particularly: when sorrowe comes upon him and he wantes sound comfort in Gods mercy, hee must needs fall into desperation without recovery. Therefore the Papistes in the houre of death, (as wee haue experience) are glad to leaue the trumpery of humane satisfactions, and to rest only, for their iustification, on the obedience of Christ.



# THE COMBAT OF THE FLESH AND SPIRIT.

Gal. 5. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrarie one to another, so that ye can not doe the things which yee would.*



He Apostle Paul frō the beginning of this chapter to the 13. verse exhorts the *Galatiās* to maintaine their Christian liberty: and from thence to the end of the chapter he perswades them to other speciall duties of godlines. In the 13. verse he stirres them up to be serviceable one to another by loue: in the 15. verse he dissuades them from contentions and doing of iniuries. In the 16. verse he shewes the remedy of the former sinnes, which is to walke according to the spirit. In this seuenteenth verse he renders a reason of the remedy, the force wherof is this. The flesh & the spirit are cōtrary:

wherefore if ye walke according to the spirit, it will hinder the flesh, that it shall not carry you forward to do iniuries and liue in contentions, as otherwise it would.

In this verse we haue to obserue fīue pointes. The first, that there is a combat betwene the flesh and the spirit in these words, *The flesh lusteth against the spirit, and the spirit against the flesh.* The second is the maner of this combat, which stands in the contrary lusting of the flesh and the spirit. The third is the cause of the combate in these words, *and these are contrary.* The fourth is the subiect or person in whom this combat is, noted in these words, *So that yee, the Galatians.* The last is the effect of the combat, in the last words, *that they can not doe, &c.*

Touching the combat it selfe diuers points are to be cōsidered. The first, what these two, which make combat, namely, the flesh and the spirit, are. They haue diuers significations. First of all, the spirit is taken for the soule, and the flesh for the body. But so they are not taken in this place. For there is no such combat betwene the body and the soule: both which agree together to make the person of one man. Secondly, the spirit signifies naturall reason, and the flesh the naturall appetite or concupiscense. But they can not be so understood in this place. For the spirit here mentioned



tioned doth fight euen against naturall reason : which though it serue to make a man without excuse, yet is it an enemy to the spirit. Thirdly, the spirit signifies the godhead of Christ, & the flesh the manhood: but it must not be so takē here. For the every man regenerate should be deified. Lastly, the spirit signifies a created quality of holines, which by the H. ghost is wrought in the mind, will, and affections of man : and the flesh, the naturall corruption or inclination of the mind, will, and affections to that which is against the law. In this sense these twaine are taken in this place.

Secondly, it is to be considered how these twain, the flesh & the spirit can fight together, being but mere qualities. And we must know, that they are not seuered asunder, as though the flesh were placed in one part of the soule, and the spirit in another : but they are ioyned & mingled together in all the faculties of the soule. The mind or understanding part, is not one part flesh, & another spirit, but the whol mind is flesh, & the whol mind is spirit; partly one & partly the other. The whol will is partly flesh & partly spirit : the flesh & the spirit that is grace & corruption, not seuered in place but onely in reason to be distinguished. As the aire in the dawning of the day is not wholly light or wholly dark as at midnight & at nooneday: neither is it in one part light, in another



part darke: but the whole aire is partly light, and partly darke throughout. In a vessell of lukewarme water, the water it selfe is not onely hote or onely cold; or in one part hote and in another part colde: but heate and cold are mixt together in euery part of the water. So is the flesh and the spirite mingled together in the soule of man: and this is the cause why these two contrary qualities fight together.

Thirdly in this combate wee are to consider what equalitie there is betweene these two combaters, the flesh and the spirite. And wee must know, that the flesh usually, is more in measure then the spirit. The flesh is like the mighty gyant Goliath: and the spirit is litle and small like yong David. Hence it is, that Paul calls the Corinthians which were men iustified and sanctified, *carnall. I could not* (saith he) *brethren speake unto you as unto spirituall, but as unto carnall, as unto babes in Christ.* And none can come to be tall men in Christ according to the age of the fulnes of Christ, till after this life. And the speech which is used of some diuines, that the man regenerate *hath but the reliques of sinne in him*, must be understood warily, els it may admit an untruth. As for the measure of grace it can be but small in respect, whereas we doe receiue but *the first fruits of the spirite* in this life; and must waite for the accom-

1. Cor. 3. 1

Ephes. 4.  
13.Rom. 8.  
13.

accomplishment of our redemption till the life to come. For all this, the power and efficacie of the spirit is such, that it is able to preuaile ordinarily against the flesh. For the flesh receiues his deadly wound at the first instant of a mans conuersion, and continually dieth after by little and little: and therefore it fights but as a maymed souldier. And the spirit is continually confirmed and increased by the holy Ghost: also it is liuely and stirring, and the vertue of it is like muske; one graine whereof will giue a stronger smell, then many ounces of other perfumes. Some may say, that the godly man doth more feeble the flesh then the spirit: and therefore that the flesh is euery way more then the spirit. I answer, that we must not measure our estate by feeling which may easily deceiue vs. A man shall feeble a paine which is but in the top of his finger more sensibly then the health of his whole bodie: yet the health of the bodie is more then the paine of a finger. Secondly we feeble corruption not by corruption, but by grace: and therefore men, the more they feeble their inward corruptions, the more grace they haue.

Thus much of the combat it selfe: now let vs come to the manner of this fight.

It is fought by *Lusting*. To lust in this place signifies to bring forth and to stirre vp motions  
and

and inclinations in the heart, either to good or euill.

Lusting is twofold: the lusting of the flesh, and the lusting of the spirit.

The lusting of the flesh hath two actions: the first is, to ingender euill motions and passions of selfe-loue, enuy, pride, vnbeliefe, anger, &c. Saint James saith, that men *are enticed and dranne away by their owne concupiscence*. Now this enticing is onely by the suggestion of bad cogitations and desires. This action of the flesh made Paul say that he was *carnall sold vnder sinne*.

Iam. i. 14.

Rom. 7.  
14.

The second action of the flesh is to hinder, and quench, and ouerwhelme all the good motions of the spirit. Paul found this in himselfe, when he said, *I see an other lawe in my members rebelling against the law of the minde, and leading me captiue to the law of sinne*. By reason of this action of the flesh, the man regenerate is like to one in a flumber troubled with the disease called *Ephialtes* or the mare: who thinks that he feelles something lying on his breast as heauie as a mountaine: and would faine haue it away, whereupon he striues and labours by hands and voice to remooue it, but for his life can not doe it.

Rom. 7.  
23.

On the contrarie, the lusting of the spirit contains two other actions. The first is to beget good meditations, motions, inclinations, and desires

fires in the mind, will, and affections. Of this David speaketh, *My reynes teach me in the night* Psal. 16. 8. *season*: that is, my minde, affection, and will, and my whole soule beeing sanctified and guided by the spirit of God, doe minister vnto me considerations of the way in which I ought to walke. I saias prophesying of the Church of the newe testament, saith, *when a man goeth to the right hand or to the left, he shall heare a voice, saying, Here is the way walke ye in it.* Isa. 30. 22. Which voyce is not onely the outward preaching of the ministers, but also the inward voice of the spirite.

The second action of the spirite is to hinder and suppress the bad motions and suggestions of the flesh. Saint Iohn saith, he that is *borne of Godsinneth not, because his seede remaineth in* 1. Ioh. 3. 9 *him*, that is, grace wrought in the heart by the holy Ghost, which resisteth the rebellious desires of the flesh.

That the maner of this fight may more clearely appeare, we must examine it more particularly. In the soule of man there be two special parts, the minde and the will.

In the mind there is a double combat. The first is betweene knowledge of the worde of God, and naturall ignorance or blindnes. For seeing we doe in this life knowe but in part: therefore knowledge of the truth must needes be ioyned with

with ignorance in all that are inlightned: and one of these beeing contrarie to an other, they strue to ouershadow and ouercast each other.

Hence we may learne the cause why excellent diuines doe varie in diuers points of religion: and it is, because in this combat, naturall blindnes yet remaining, preuailes more or lesse. Men that are dimme sighted and can not discerne without spectacles, if they should be set to discerie a thing a farre off, the most of them would be of diuerse opinions of it. And men inlightened and regenerate in this life doe but see *as in a glasse darkly*. Againe, this must teach all students of diuinitie often to suspect themselves in their opinions and defences: seeing in them that are of soundest iudgement the light of their vnderstanding is mixed with darknes of ignorance. And they can in many points see but as the man in the Gospell, who when our Sauour Christ had in part opened his eyes, sawe men walking, not as men, *but in the forme of trees*. Also this must teach all that read the Scriptures to inuocate and cal vpon the name of God, that he would inlighten them by his spirit, and abolish the mist of natural blindnes. The Prophet David was worthily inlightened with the knowledge of Gods word, so as he excelled the auncient and his owne teachers in wisdom: yet beeing priuie to himselfe touching

ing his owne blindnesse, often praith in the Psalmes, *Inlighten my eyes that I may understand the wonders of thy law.*

By reason of this fight, when naturall blindnes preuailes, the childe of God truly inlightened with knowledge to life euerlasting, may erre not onely in lighter points, but euen in the very foundation of religion, as the Corinthians and the Galatians did. And as one man may erre, so an hundred men may also: yea a whole particular Church: and as one Church may erre, so an 100. more may. For in respect of this combat, the estate and condition of all men is alike. Whence it appeares that the Church militant vpon earth is subiect to errour. But yet as the diseases of the bodie be of two sorts: some curable, and some incurable which are to death; so likewise errors are. And the Church though it be subiect to sundrie falls, yet it can not erre in foundation to death: the errours of Gods children be curable. Some may here say, If all men and Churches be subiect to errour, then it shall not be good to ioyne with any of them, but to separate from them all. I answeare, though they may and doe erre, yet wee must not separate from them, so long as they doe not separate from Christ.

The second combat in the minde is, betweene faith and vnbeliefe. For faith is imperfect, and  
mixt

mixt with the contrarie vnbeliefe, presuming, doubting, &c. As the man in the Gospel saith, *Lord I beleue, helpe mine vnbeliefe.*

By reason of this fight, when vnbeliefe preuailes, the very child of God may fall into fits and pangs of dispaire: as Iob & Dauid in their temptations did. For Dauid once considering the prosperitie of the wicked, brake out into this speech, *Ps. 73. 13. Certainly I haue clesed mine heart in vaine, and washed mine hands in innocencie.* Yea, this dispaire may be so extreame, that it shall weaken the bodie and consume it, more then any sicknes. No man is so thinke this strange in the childe of God. For though he dispaire of his election and saluation in Christ, yet his desperation is neither total nor final. It is not *total*, because he doth not dispaire with his whole heart, faith euen at that instant lusting against dispaire. It is not *final*, because he shal recouer before the last end of his life.

To proceede, the combat in the will is this. The will partly willeth and partly nilleth that which is good at the same instant: and so likewise it willeth and nilleth that which is euill: because it is partly regenerate and partly vnregenerate. The affections likewise, which are placed in the will, partly imbrace and partly eschew their objects: as loue partly loueth and partly doth not loue God and things to be loued: feare



is mixed and not pure (as schoolemen haue dreamed) but partly *filial* partly *seruil*, causing the child of God to stand in awe of God not onely for his mercies, but also for his iudgements and punishments. The wil of a man regenerate is like him that hath one legge sound, the other lame: who in euery steppe which he makes, doth not wholly halt or wholly goe vpright, but partly goe vpright and partly halt. Or like a man in a boate on the water: who goeth vpward because he is caried vpward by the vessel: and at the same time goes downward, because he walks downward in the same vessell at the same instant. If any shall say that contraries can not be in the same subiect: the answer is, that they can not, if one of them be in his full strength \* in the highest degree: but if the force of them both be delaied and weakned, they may be ioyned together.

*In gradibus remissis non in summis.*

By reason of this combat, when corruptiō preuailes against grace in the will & affections, there ariseth in the godly a certain *deadnes* or *hardnes* of heart, which is nothing else but a want of sense or feeling. Some may say, that this is a fearefull iudgement: but the answer is, that there be two kinds of hardnes of heart: one which possesseth the heart, and is neuer felt: this is in them, who haue their consciences seared with an hot

*Eph. 4. 19.*

all

Zac. 7. 11. all feeling, who likewise despise the meanes of softning their hearts. And indeed this is a feareful iudgement. There is an other hardnes of heart which is felt: and this is not so dangerous as the former: for as we feele our sicknes by contrarie life and health: so hardnes of heart when it is felt argues quicknes of grace and softnes of heart. Of this Dauid often complained in the Psalmes: of this the children of Israel speake when they say,

Isa. 65. 17. *why hast thou hardened our hearts from thy waies.*

Thus much of the manner of the combate in particular: before we proceede any further, let vs marke the issue of it, which is to preuaile against the flesh.

The spirite preuailes against the flesh at two times: in the course of a mans life, and at his end; but yet with some foiles receiued.

I say the spirit preuailes not in one instant, but in the whole course of a mans life. So S. Iohn saith, *He which is begotten of God sinneth not: for he pre serueth himselfe:* the grace of God in his heart ordinarily preuailling in him. And Paul makes it the propertie of the regenerate man to

1. Ioh. 5. 19. *walke according to the spirit,* which is not nowe and then to make a steppe forward, but to keepe his ordinarie course in the way of godlines. As in going from Barwicke to London, it may be a man

man now and then will goe amisse: but he speedily returnes to the way againe, and his course generally shall be right.

Againe, the spirit preuailes in the end of a mans life. For then the flesh is vtterly abolished and sanctification accomplished: because no vncleane thing can enter into the kingdome of heauen.

This further must be conceiued, that when the spirite preuailes, it is not without resistance and struiuing. As Paul testifieth, *I doe not the good which I would, but the euill which I would not that doe I.* Which place is not to be vnderstood onely of thoughts and inward motions (as some would haue it) nor of particular offences: but of the generall practise of his duetie or calling, through the whole course of his life. And it is like the practise of a sicke man, who hauing recovered of some grievous disease, walkes a turne or twaine about his chamber, saying, ah, I would faine walke vp and downe but I can not: meaning not that he can not walke at all, but signifying that he cannot walke as he would, beeing soone wearied through faintnes.

I added further, that this preuailling is with foyles. A foyle is, when the flesh for the time vanquisheth and subdueth the spirite. In this case, the man regenerate is like a souldiour, that with a blowe hath his braine pan cracked, so as he lies

groueling astonished not able to fight: or like him that hath a fitte of the falling sicknes, who for a time lies like a dead man. Hence the question may be mooued, whether the flesh preuailing doth not extinguish the spirit, and so cut off a man from Christ, till such time as he be ingrafted againe. The answeare is this: There be two sorts of Christians: one who doth onely in shew and name professe Christ: and such an one is no otherwise a member of Christs mysticall bodie, then a wooden legge set to the bodie is a member of the bodie. The second is he that in name and deede is a liuely part and member of Christ. If the first fall, he can not be said to be cut off, because he was neuer ingrafted. If the second fall, he may be and is cut off from Christ. But marke how: he is not wholly cut off but in some part, namely in respect of the inward fellowship and communion with Christ, but not in respect of coniunction with him. A mans arme taken with the deade palsie, hangs by and receiues no heate, life, or sense from the rest of the members, or frō the heade, yet for all this, it remaines still vnited and coupled to the bodie, and may againe be recovered by plaisters and physicke; so after a grievous fall the childe of God feesles no inwarde peace and comfort, but is smitten in conscience with the trembling of a spirituall palsie for his  
of

offence: and yet indeed still remaines before God a member of Christ in respect of coniunction with him, and shall be restored to his former estate after serious repentance.

And God permits these foiles for weightie causes: first that men might be abashed and confounded in themselves with the consideration of their vile natures, and learne not to swell with pride, because of Gods grace. Paul saith that after he had beene rapt into the third heauen, the *angel Satan was sent to buffet him*, and (as wee *2 Cor. 12.* said) to beate him blacke and blew, that he might *7.* not be exalted out of measure. The second, that we may learne to denie our selues and cleaue vnto the Lord from the bottom of our hearts. Paul saith that he was sicke to death, *that he might 2. Cor. 1. 9* not trust in himselfe, but in God who raiseth the dead.

Thus much of the manner of the combate: now followes the cause of it.

The cause is the contrarietie that is betweene the flesh and the spirit. As Paul saith, *The wisdom Rom. 8. 5.* of the flesh is enmitie to God.

Hence we are taught, that since the fall, there is no freewill in man, in spiritual matters concerning either the worshippe of God or life cuerlasting. For flesh is nothing else but our naturall disposition: & man is nothing else but flesh by nature:

for the spirit comes afterward by grace : and the flesh is flat contrarie to the spirite which makes vs doe that which is pleasing vnto God, Wherefore the will naturally is a flat bondslauē vnto sin.

Againe, hence we may learne : that it is not an easie matter to practise religion : which is to liue according to the spirite, to which our naturall disposition is as contrarie as fire to water, wherefore if we will obey God, wee must learne to force our natures to the duties of godlines; yea, euen sweate and take paines therein.

Lastly here we may learne the nature of sinne. The spirite is not a substance but a qualitie : and therefore the flesh which is nothing els but originall sinne, and is contrarie to the spirite, must also be a qualitie : for such as the nature of one contrarie is, such is the other. There is in euery man the substance of bodie and soule, this cannot be sinne, for then the spirit also should be the substance of man. There is also in the substance the faculties of bodie and soule : and they can not be sinne, for then euery man should haue lost the faculties of his soule by Adams fall. Lastly in the faculties there is a contagion or corruption which carrieth them against the lawe; and that is properly sinne and the flesh, which is contrarie to the spirit.

The fourth point is, touching the persons in  
whome

whome this combat is. Paul shewes who they are, when he saith, *So that ye can not, &c.* where it appeares that such as haue this combat in them must be as the Galatians, men iustified and sanctified: and yet not all such, but onely they that be of yeeres: for the infants of the faithfull, howe soeuer we must repute them to belong to the kingdome of heauen, and therefore to be iustified and sanctified: yet because they doe not commit actuall sinne, they want this combat of the flesh and spirite, which stands in action. As for those which be vnregenerate, they neuer felt this fight: If any say that the worst man in the world, when he is about to commit any sinne, hath a strife and fight in him. It is true indeede: but that is another kinde of combat, which is betweene the conscience and the heart. The conscience on the one part terrifying the man from sinne: the will and the affections haling and pulling him thereunto: the will and the affections wishing and desiring that sinne were no sinne, and Gods commaundement abolished: whereas contrariwise the conscience with a shrill voice proclaimes sinne to be sinne. This fight was in Pilate, who by the force of his conscience feared to condemne Christ: and yet was willing, and yeilded to condemne him that hee might please the people.



Furthermore, this combat is in the regenerate but during the time of this life. For they which are perfectly sanctified feelee no strife. If any shall say, that this combat was in Christ, when he said, *Father, if it be thy will let this cuppe passe from me, yet not my will but thine be done.* Indeeede here is a combat, but of another sort: namely the fight of two diuers desires: the one was a desire to doe his fathers will in suffering the death of the crosse: the other a naturall desire (which was no sinne but a meere infirmitie of humane nature) whereby he in his manhoode desires (as the manner of nature is to seeke the preservation of it selfe) to haue the cursed death of the crosse remooued from him.

The fifth point is the effect of this combate, which is to make the man regenerate, *that he can not doe the things which he would:* and this must be vnderstoode in things both good and euill.

And first he can not doe the euill which hee would for two causes. First because he can not commit sinne at what time soeuer he would. S.  
 1. Ioh. 3. 9. *John saith, He that is borne of God sinneth not, neither can he sinne, because he is borne of God,* that is, he can not sinne at his pleasure or when he will. Ioseph when hee was assaulted by Putiphars wife to adulterie; because the grace of  
 God

God abounded in him, whereby he answered her, saying, *Shall I doe this, and sinne against God,* he could not then sinne. Lot, because his righteous heart was grieved in seeing and hearing the abominations of Sodome, could not then sinne as they of Sodome did. Hence it appears, that such persons as liue in the daily practise of sinne against their owne consciences, (though they be professours of the true religiō of Christ) haue no soundnes of grace in them.

Secondly, the man regenerate can not sinne in what manner he would: and there be two reasons thereof. First, he can not sinne with *full consent* of will, or with all his heart: because the will so farre forth as it is regenerate, resisteth and draweth backe: yea, euen then when a man is carried headlong by the passions of the flesh, he feelles some contrarie motions of a regenerate conscience. It is a true rule that sinne doth not raigne in the regenerate. For so much grace as is wrought in the minde, will, affections: so much is abated proportionally of the strength of the flesh. Wherefore when hee commits any sin, he doth it partly willingly, & partly against his wil. As the mariners in the tempest, cast Ionas into the sea willingly: for otherwise they had not done it: and yet against their willes too: which appears because they prayed, and

cast their goods out of the shippe, and laboured in the rowing against the tempest, and that very long before they cast him out. And herein lies the difference betweene two men committing one and the same sinne, the one of them beeing regenerate, the other vnregenerate. For the latter sinnes with all his heart and with full consent, and so doth not the first. Secondly, though hee fall into any sinne, yet he doth not lie long in it, but speedily recouers himselfe, by reason of grace in his heart.

Hence it is manifest, that *sinnes of infirmitie* are committed onely of such as are regenerate. As for the man vnregenerate he cannot sinne of infirmitie whatsoeuer some falsly thinke. For he is not weake but starke dead in sinne. And sinnes of infirmitie are such onely as rise of constraint, feare, hastines, and such like sudden passions in the regenerate. And though they sinne of weaknes often by reason of this spirituall combate, yet they doe not alwaies: for they may sinne against knowledge and conscience of presumption.

To come to the second point: the regenerate man cannot *doe the good which he would*: because he cannot doe it perfectly and soundly according to Gods will as he would. Paul saith, *To will is om. 7. 18 present with me, but I find no means* (κατεργάζεσθαι) *per-*

*perfitely to doe that which I would.* In this point the godly man is like a prisoner that is gotten forth of the gayle, and that he might escape the hand of the keeper, desires and strives with all his heart to runne an hundred miles in a day: but because he hath strait and weightie boltes on his legges, can not for his life creepe past a mile or twaine, and that with chafing his flesh and tormenting himselfe. So the seruants of God doe heartily desire, and indeavour to obey God in all his commandements: as it is said of King Iosias, *That hee turned to God with all his heart, with all his soule, with all his might, according to all the lawes of Moses, &c.* yet because they <sup>2.King. 23.25.</sup> are clogged with the boltes of the flesh, they perfourme obedience both slowly and weakely, with diuers slippes and falls.

Thus much of the combat: now let us see what use may be made of it.

First of all by it we learne what is the estate of a Christian man in this life. A Christian is not one that is free from all euill cogitations, from rebellious inclinations and motions of will and affections, from all maner of slips in his life & conuersation: for such an one is a meere deuise of mans braine and not to be found upon earth. But indeed he is the sound Christian that feeling himselfe laden with the corruptions of his vile and rebellious

rebellious nature, bewailes them from his heart, and with might and maine fights against them by the grace of Gods spirit. Againe here is overthrowen the popish opinion of merit and iustification by workes of grace, on this manner. Such as the cause of workes is, such are workes themselves. The cause of workes in man, is the mind, will, and affections sanctified: in which, the flesh and the spirit are mixt together, as hath bene shewed before. Therefore works of grace, euen the best of them are mixt workes, partly holy and partly sinnefull. Whereby it is euident to a man that hath but common sense, that they are not answerable to the righteousness of the law: and that therefore, they can neither merit life, or any way iustifie a man before God. If any reply, that good workes are the works of Gods spirite, and for that cause perfectly righteous: I answere, it is true indeed, they come from the holy ghost that cannot sinne, but not onely or immediatly. For they come also from the corrupt minde and will of man, and in that respect become sinnefull, as sweete water issuing out of a pure fountaine, is by a filthy channell made corrupt.

Thirdly, we doe hence learne that concupiscence or originall sinne is properly and indeede sinne after baptisme, though it please the councill

of

of Trent to decree otherwise. For after baptism it is flatt contrary to the spirit, and rebels against it. Papistes object that it is taken away by baptism. *Answer.* Originall sinne or the flesh is taken away in the regenerate thus. In it there be three things, the guilt, the punishment, the corruption: the first two are quite abolished by the merit of Christs death in baptism: the third that is the corruption remains still: but marke in what manner: it remains weakened, it remains not imputed to the person of the beleuer.

Lastly hereby we are taught to be watchfull in prayer. *Watch and pray* (saith Christ, &c.) *for the spirit is ready but the flesh is weak.* Rebecca, when two twinnes stroue in her wombe was troubled and said, why am I so? wherefore she went to aske the Lord, namely by some Prophet. So when wee feeble this inward fight, the best thing is to haue recourse to God by prayer, and to his word, that the spirit may be strengthened against the flesh. As the children of Israel by compassing the city of Ierico seuen daies, and by sounding rammes hornes ouerturned the walles thereof: so by serious invocation of Gods name the spirit is confirmed, and the turrets and towers of the rebellious flesh battered.

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11 3 9 17  
 2 8 24 51  
 6 7 9 21 35  
 12 5 44

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|-----------------------|-----------------------|---|
|                       | 1. Carnall<br>of      | { Evill. <i>I doe that which is<br/>         evill and I will doe it.</i><br>{ Good <i>I do not that which<br/>         is good &amp; I will not do it.</i>   |
| The voice<br>of a man | 2. Regene-<br>rate of | { Evill. <i>I do the evill, which<br/>         I would not.</i><br>{ Good. <i>I doe not doe the<br/>         good which I would.</i>                          |
|                       | 3. Glorifi-<br>ed of  | { Evill. <i>I doe not that which<br/>         is evil, &amp; I wil not do it.</i><br>{ Good. <i>I doe that which is<br/>         good, and I will doe it.</i> |

20 MA 59

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